The AMERICAN FRIEND

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Pacific School of Religion
Berkeley, California

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Merton Scott

The Five Years Meeting of Friends

In Session, Richmond, Indiana

October 20-26, 1955

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OF RELIGION

Ritualism or Realism?

Ye observe days, and months, and time, and years. I am afraid of you, lest I have bestowed upon you labor in vain. Galatians 4:10, 11.

All through the years the spirit of man has been reaching out to make contact with the Spirit of God. Because man is made of the clay, and is surrounded by the things which he can see and handle, it is difficult for him not to use material things for this approach to God, to observe days and perform certain ceremonial acts to attain his goal. Now the chief danger is that the means may become an end. The observance at last may be the goal, and the ceremony may become the soul's satisfaction.

Even the Psalmist centuries ago discovered that the sacrifices of God are a sorrowful and contrite heart, and Jesus said that worship to God who is a Spirit must be in spirit and in truth. The material forms must grow less important, and the spiritual graces must grow more vital. It is so much easier for the body and the voice to take on certain techniques of posture and expression than for the heart and spirit to assume certain attitudes of consecration and communion. The question is, do we want to practice sacred rites with our hands, or do we want to experience sacred grace in our hearts? If the latter, then observances and ceremonies will decrease, while spirituality and vitality will increase.

When people look at Christians to determine the sincerity of their living, they look for the fruits of the Spirit to be hanging from the branches of their lives, fruits of goodness and gentleness, meekness and kindness. From this point of view, the important thing in a person's life is the quality of his life, so that if we say that the emphasis of the Old Testament is in the realm of *doing*, then the accent of the New Testament is in the realm of *being*.

If some people say that religion has to do with performing certain ceremonies, observing certain rituals, keeping certain sacraments, then other people say these things are not so vital as having God's love in one's heart through the grace of Christ, having God's truth in one's mind through the Inner Light, and having God's power in one's life through the Living Presence. If religion is the life of God in the souls of men, then religion is not so much a ceremonial observance as it is a personal relationship. If this is true, then religion is a matter not so much of ritualism as it is of realism. Religion can come into one's soul by proxy, but it is more vital when it is experienced directly by the seeker.

Charles A. Pierce

Quakers Who Quake

"A Quaker who does not "quake", said Moses Bailey, "is like a wooden nutmeg." The first Publishers of Truth were far from being wooden nutmeg. The moment the name of the Lord was mentioned, the early Quakers trembled. Their trembling was the result of a dynamic encounter with the Spirit of Christ. Christ was speaking directly to them in their hearts—how could Quakers, an oppressed lot in a semi-feudal kingdom, react differently? They were exultant as they listened patiently to the Supreme Teacher. He taught them many new truths, the most revolutionary of which was that participation in war is sinful. George Fox believed that the Spirit of Christ "will never move Quakers to fight and war against any man with outward weapons . . . "Therefore," he concluded, "we cannot learn war any more."

Most of the followers of George Fox who centered down in the Light came to the same position; they were persuaded that war "is utterly incompatible with the plain teachings of Jesus." But today most Quakers are not pacifists. They no longer subscribe to the pacifism of George Fox. In World War II only a sizeable minority of Quaker youth were conscientious objectors to war. The rejection of the pacifist position among Quakers, I am convinced, coincides with the decline in attendance upon the Inner Light. The Inner Light made George Fox a man of great spiritual achievement. The pacifism of Fox was an outgrowth of his spiritual life.

A resurgence of pacifist commitment among Friends will only be the fruit of the Inner Light. But first the Inner Light must cause us to "Quake"—jarring us from inner complacency in order to listen to an Authority higher than ourselves. Only then can the Inner Light move us to admit that the "seeds of war" reside in our hearts. Having eradicated our base desires, we are impelled by the Spirit of Christ to serve as peacemakers. Quakers who "quake" dwell in the Inner Light.

Quakers who "quake" remind their brethren to be loyal to their Christian heritage. Their trembling makes others "quake", awakening them to the Light Within. Answering "that of God in everyman" enables Christ to be born in every man's heart. Under the direction of Christ's spirit, a man comes to the realization that violence can be conquered by love. Not only will a man know the answer to the problem of evil, but he will also be part of the answer. Quakers who "quake" are the instruments of peace.

Ted J. Solomon

All Friends planning to come to the Five Years Meeting should write 25 N. 21st, Richmond, Indiana, for hospitality.

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?ditorials . . .

ır Ministry of Reconciliation—I

God was in Christ reconciling the world to himself entrusting to us the message of reconciliation. So we ambassadors for Christ, God making his appeal ough us. We beseech you on behalf of Christ, be re- ciled to God. 2 Cor. 5:18-20.

In those words of St. Paul to the early church, our rk is clearly set out for us. We do not need to inquire at our essential task is; we need only to ask, how are to do it?

This concept of the Christian task on earth is pe- iarly congenial to Friends, for if there is one em- asis more than another in the message and work of ends for more than three hundred years, it is that reconciliation.

We have especially emphasized reconciliation of ion with nation in order to eliminate the scourge of r. That is good but not good enough, for reconcilia- n of man with God and thereby man with man runs deeper in the spiritual nature of life itself.

Patching up the wrong relationships of nations in- some kind of live-and-let-live arrangement is far bet- than war, but it is not good enough for it is likely e only an uneasy armistice. Rival gangs in a modern y may agree to a kind of cease fire between them- ves yet be ready on a moment's notice to destroy any nmon enemy that may appear.

Yet nearer to our everyday life is the mending of ferences that have separated one man from another. o men may see clearly the futility of their conflict l, in a kind of call-it-quits, resolve never again to let ir tempers flare into open hostility. They may agree only to lay down "arms" but also to cooperate close- in making a better neighborhood. They may be so ll agreed on what constitutes a good community that y attack yet another neighbor whom they consider being inimical to their best interests. They resolve all costs to limit the local swimming pool to the peo- of their choice—their test being not whether the ghbor is a good clean fellow, but whether or not he white. Have those two men become truly reconciled? rtainly not to God! A compact of sinners can hardly called reconciliation.

Trace all of the issues that divide men from one an- er today and ultimately you discover that they run ritually shallow. The real reconciliation runs deep- Men will never find true and abiding reconciliation til they get beneath the causes of their conflicts. ey will continue trying to ferret out their enemies. t they must find that it is *enmity* not enemies that eds destroying. In short, they are not truly reconciled th each other until they are reconciled to God and ir enmity toward God's will has been purged. They need personal spiritual redemption. They are wrong at heart and the heart must be made right with God.

Reconciliation is not simply a horizontal affair. In a sense it always involves a third point. Think of it therefore as an inverted triangle by which two enemies go deeper as they move toward each other until they truly meet in God himself. They have thereby not merely rearranged or adjusted their fears and prejudices, they have been purged of them and they are together in the great reality of the love of God.

A principle in navigation may well illustrate the idea. By whatever modern devices and systems we find our way across the sea, we are still dependent upon the "fixed point," perhaps even yet the ultimate dependence of the navigator is on the magnetic pole, the polar North. In navigation this calls at once for reconciliation of the instruments on the ship and of the navigator to the system he is asked to follow. The navigator may change, the instruments may be improved, but the magnetic pole, the fixed point, remains. The raging sea almost calls out, Be reconciled to your guide or perish!

In the moral, spiritual realm there is also a fixed point, a dependable world of the spirit—there is a moral order with its trustworthy laws as certainly as there is a material world with its physical laws. To that order we must become reconciled or we shall use the physical laws and our material resources to destroy ourselves. Here also the "sea" around us calls out, Be reconciled to God or perish!

This adjusting of our lives to one another by adjusting them to God's will is something greater than the "good offices" of a third party. God is not a *third* party, he is first. In him we find ourselves, our fullness of life, our reconciliation.

In Jesus Christ we have seen God reconciling men to himself. In the spiritual sweep of history he is our fixed point—the moral order, the Word, the Idea made flesh and dwelling among us, full of grace and truth. He came not to destroy enemies but, first of all, to destroy the enmity that separates man from God—to reconcile men to God and thereby to one another. That is the soul level, the root of every problem, where sinful *acts* are destroyed by destroying sin itself. The basic enmity that shuts off man from God is destroyed. His attitude has been changed, his heart is right with God.

The Christian gospel is more than good advice, it is also the *power* of God which, when a man finds it, makes his life over from the center outward. He is born again.

This is not done short of the unconditional, redeeming love of God. St. Paul caught it in Romans 5:7, 8: *One will hardly die for a righteous man — though perhaps for a good man one will dare even to die, but*

God shows his love for us in that while we were yet sinners Christ died for us.

During the late war a Friends Meetinghouse in England carried this sign, "Unconditional Surrender," but with a line drawn through the last word, changing it to read "Unconditional Love." That is the only love that can redeem us. Most of us will be good to our friends. Reconciling ordinary points of view with them is relatively easy. But what about our enemies. Our love tends to be conditional—we love people if they are lovely. God's love, said St. Paul, is not like that, for when we were sinners, enemies, unlovely, God called to us through the reconciling cross of Christ.

That is the love the world must have—unconditional or else we shall go on in our enmity, loving our friends and hating our enemies. *There is after all one enemy and that is enmity.* In Jesus Christ and the tragic glory of the cross redemption has been offered to us. Make no mistake about it, the cross stands at the pivot of history, and we shall not understand or find our future until we understand and open our hearts to this overmastering love.

(To be continued: The Reconciliation of Minds)

E. T. E.

A Minute of Advice

Four Things We Lack

Let us be honest with ourselves —these four things we lack in some measure: (1) Spiritual unity. (2) Complete stewardship. (3) Social conscience. (4) Effective outreach.

1. There is need for spiritual unity among us. Not the unity of indifference or ignorance, but unity of *purpose*. A sense of unity that comes with the urgency of crisis: when all agree that the ultimate goal is of such importance that we may forget our small differences and join hands in an effort to reach that goal. Friends might find their doctrinal differences dissolved if they would seek sincerely the *Source* of faith, God, granting to each individual the privilege of finding God in his own way. Most other controversies would disappear if Friends would take seriously the Biblical injunction to "Be kindly affectionated one to another with brotherly love: in honour preferring one another"—Romans 12: 10.

2. There is need for more complete stewardship among us. Our impact as Friends on this present world is in direct proportion to our dedication of time, talents, and money to the purposes of God. Like John Woolman, we should beware of allotting all of our time to material pursuits—our spiritual welfare is too important to neglect. We should cease to speak of giving "our part" and begin to consider giving "our all." "He is no fool who parts with what he cannot keep to gain what he cannot lose."

It is a sign of inward decay that your Yearly Meeting is not producing sufficient qualified, replacement leadership. The use of leaders who are unacquainted with our historic principles of faith and practice does not promote unity in our Meetings, nor does it encourage our young people to seek training in such principles. If our Quaker faith is of value, then we should train leaders for our church vocations. This is a vital part of our stewardship.

This "Minute of Advice," prepared in North Carolina Yearly Meeting, held August 1 to 6 at Guilford College, speaks to many Friends outside that particular Yearly Meeting. Perhaps all Friends at the close of this season of Yearly Meetings, should prayerfully read this Minute. The Minute was signed by Robert O. Crow, Clerk, and Virginia S. Hauser, Recording Clerk, of the Meeting on Ministry and Counsel, and by Algie I. Newlin, Clerk and Sarah S. Cecil, Recording Clerk, at the Yearly Meeting in session.

3. There is need for a more active social conscience among us. Friends have not been content in the past to allow socal injustices to remain uncorrected. In our treatment of minority groups may we "never mistake for patience the willingness to wait for something that we never wanted to happen in the first place." Friends should remember that they have often stood alone as a minority group and be willing to accord the same sympathy and understanding to others that they have desired for themselves.

The consideration of social issues may sometimes disturb our traditional calm, but this should not discourage us from facing these problems in an effort to solve them. We earnestly desire peace, but, in the words of the London Epistle, "Let us not pray for peace of mind so long as men are unable to live together as brothers, nor until the whole world has been delivered from fear and hatred and has responded to the divine call to unity and mutual help."

4. There is need for a greater sense of outreach among us. We are a relatively small society. Our faith and practice requires of us these four things which we have mentioned: spiritual unity, complete stewardship, social conscience, and effective outreach. A society dedicated to these principles should attract many seekers. Our record show that this is not the case. We are prone to excuse our lack of increase by quoting the magic phrase "quality, not quantity." We wistfully suppose that the stringent requirements of our discipline are what discourages outsiders from joining our fellowship. Is it not more probable that our lack of dedication to these principles has shown that we do not consider them important and has devaluated them in their eyes?

If we would grow in "quality *and* "quantity" we must show to the world a greater spiritual unity, a more consecrated stewardship, and a more acute social conscience. This in itself would assure our growth and our outreach.

May the Lord of all being keep you sensitive to His will and to the needs of the world which surrounds us.

Yearly Meetings in Indiana

Highlights of Western Yearly Meeting

The 98th annual sessions of West- Yearly Meeting opened at infield, Indiana with an atmos- ere of real expectancy for spirit- growth and guidance into ater service. There was welcome lowship and a spirit of unity in desire to seek together for d's will for members of our arly Meeting.

On August 14, preceding the ening of the Yearly Meeting pro-, the Ministry and Counsel held sessions. The afternoon ses- disposed of various items of siness and the evening session e the privilege of hearing Errol iott, Executive Secretary of the e Years Meeting, discuss the es- tial tasks of the Church. This dress set up goals for which we uld strive throughout the com- year. He listed these tasks as evangelism, (2) fellowship, (3) rship, (4) training and educa- n, (5) practicing God's Love ndering service in outreach). is message became a foundation messages and business items roughout the Yearly Meeting ses- ns.

n the opening session of Western arly Meeting, the Clerk, Marcus ndall, used for a devotional ught the 27th chapter of Psalms, essing the thought "wait on the rd," and urging that members ait on the Lord" in worship and siness action throughout the ses- ns. Visiting Friends were in- duced and welcomed. Our fel- vship was enriched by the pre- ce of many visiting Friends at various sessions throughout the ek.

Seth B. Hinshaw, Executive cretary of North Carolina Yearly eeting, gave daily devotional mes- es. He initiated his series by oting Luke 10:27, "Thou shalt e the Lord thy God with all thy art, and with all thy soul, and th all thy strength, and with all y *mind.*" A religion of a warm. eling heart needs the addition of serious thinking mind. His sub- quent messages continued on that eme, and were timely and ap- opriate for Friends.

The committee, in presenting the mmary on State of Society, oted Revelations 3:8, "Behold, have set before you an open or. . ." Mention was made of the improvement in physical plants, in spiritual awareness, financial conditions, and leadership. Then attention was called to the fact that not one meeting had spoken of a concern regarding the great evil of militarism that is gripping our nation. The challenge was given that with the improvement of plants in Western Yearly Meeting to give maximum service to communities, that we strive also to give increased spiritual strength and seek opportunities for greater spiritual service.

It was an inspiration to welcome Thomas Lung'aho the session on August 18, the opening day of the East Africa Yearly Meeting. It was approved that a cablegram greeting be sent to East Africa Yeary Meeting in appreciation for Thomas Lung'aho's presence with us.

One of the high spots of the Yearly Meeting sessions was the Minute which completed the recording of seven Friends as ministers of the Gospel. With the great need for trained leadership among Friends, it gives encouragement to see that many approved for recording.

The Annual Quaker Lecture was given this year by Samuel D. Marble, President of Wilmington College. His subject was *Friends and The Single Standard.* He presented the challenge of continuing to uphold the single standard of truth and justice in a world where a double standard is generally practiced and commended, and that we prize our heritage, prove it, strengthen it, and *transmit* it to others.

Our Epistle to other Yearly Meetings emphasized the spiritual contributions made by many of the speakers. It stated that we in Western Yearly Meeting are convinced that Friends have a greater mission than ever before realized—that of reconciliation, and we should devote ourselves more fully to that mission.

Action was taken reaffirming the desegregation and welcoming all persons, regardless of race, into fellowship. Merton Scott, Secretary of Peace and Social Concerns, called attention to the fact that opening Church doors is not enough. The love of God constrains us to go out and seek those of other economic and social groups as well as those of color differences.

Throughout the sessions there were many good things presented and challenges given for increased service. Many speakers lifted the listeners to new heights and opened new visions, which in final summary, made for a deeply enriching experience. However, the real value of the 98th sessions of Western Yearly Meeting will be found in the lives and services of the members throughout the coming year. William J. Reagan reminded us that action is needed; "You can't plow a field by turning it over in your mind."

Annice Carter

Echoes of Indiana Yearly Meeting

Indiana Yearly Meeting convened in its 135th session on the beautiful campus of Earlham College in Richmond, Indiana, on August 22. The Ministry and Counsel met for its sessions at the Stout Meetinghouse on the campus, and the many who met there were stirred as we sat in the presence of the Master. The message of the hour came through the lips of Kenneth Pickering; as we were face to face with expectancy, he said, "Today the world expects something of the church, God also expects something of His church." Ernest Lamb, who always brings a challenging message, spoke the first night from Romans 8:19 as it appears in *Letters to Young Churches*: "The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own."

Murrary C. Johnson served as presiding clerk for his 5th year while Ruby Davis served well as recording clerk, with Francis Clark Brown and William Waggner as reading clerks and Orville Fisher as announcing clerk. All the general sessions were held in the auditorium in Carpenter Hall, a new experience for most of those attending. We were happy to have visiting Friends with us, including Matilda Haworth, a missionary with thirty-six years of service in Guatemala, whose home is in Long Beach, California; Thomas Lung'aho from Kenya, Africa; Frances Cunningham, from High Gate, Jamaica; Boutros I. Khoury, director of the Daniel and Emily Oliver Orphanage and school in Brummana, Lebanon; Lowell E. Roberts, of Friends University in Wichita, Kansas; and H. Bennett and Edith P. Coates of the Little Britain Monthly Meeting of Baltimore Meeting. These Friends had their

minutes of travel read and each of them brought greetings.

Excerpts from non-American Epistles were well presented by Ruth Williamson of the Muncie meeting and their expressions of love brought us into a feeling of nearness in our thoughts and in our prayers.

We listened intently to Errol T. Elliott as he brought to us news of the new assessment budget and reorganization plan as it means much to our Yearly Meeting to have the privilege of being hosts to the sessions of the Five Years Meeting. Our delegates were named and we look forward to the meetings with great hope and expectations. Friends then discussed seriously for the second year a home for older members in our Yearly Meeting area. Much interest was shown and hopes are that it will be a reality soon. A revolving fund to loan money for the remodeling of Meetinghouses or the building of new ones was discussed and a committee was to explore plans and possibilities. A summary of American Epistles was given by Mary Dempsey and so well received that it effected a rewording of our epistle that it might be made more vital.

This year four young Friends were recorded as ministers in the Society of Friends, Norman Huff, pastor at Arba; Joseph Reece, pastor at Van Wert, Ohio; Harry Cooper, pastor at Raysville; and Phebe McCarty, now residing at Perrysburg, Ohio, but not a pastor at present. Errol T. Elliott, in his Wednesday evening message used as his subject, "Evangelism and the Five Years Meeting." His message was in tune with the hour when he said, "To reconcile our lives is the same as to correct our lives according to the pattern of God's will." It was a strong message aiming to bring people in reconciliation with God. The Rural Life committee was discontinued as many felt the work overlapped and could be accomplished easily by other committees.

Eleanor Zelliot brought us a very fresh and down-to-earth report on her recent trip to Russia with five other American Friends in search of a better understanding of peace. As in her reports on India she has a wonderful way of making you feel as if you too have been along on her journey. Others speakers who shared with us were Leonard Hall, Dorothy Pitman, R. Ernest Lamb, Ralph Rose, and Wilmer Cooper. For the first time at Yearly Meeting sessions we had work shops for the work of the standing committees. Many people came from the local meetings to take part and learn in these discussion groups.

It was an evident blessing to have Elton Trublood in attendance at most of the sessions and share with us in giving the Quaker lecture on "Quaker Evangelism," and again speaking at the ministers breakfast and the closing session on Sunday afternoon when he spoke to a great crowd on the five points we should try to achieve this coming year. Elton Trueblood was asked to serve as presiding clerk for the coming year and he plans to attend as he did this year and has agreed to help as he can. After a wonderful fellowship of harmony on the Earlham campus the meeting approved the suggestion to hold the 1956 sessions also at Earlham College.

Bringing to us our daily meditations was Lowell Roberts of Friends University, in Wichita, Kansas. His living example of the kindness of the Master as he visited with many Friends on the campus and his inspiration as he spoke to us from the word of God somehow permeated the entire atmosphere of the Yearly Meeting. After this week of business and worship, we headed back to our local Meetings with more determination to serve our Lord and Master in a better way the coming year.

Francis Clark Brown

U.S.F.W. Banquet

The Banquet of the United Society of Friends Women will be held during Five Years Meeting on October 22, at 6:30 p.m., at the Earlham Fieldhouse. The Men's and Women's banquets will be held together, but the groups will separate for the meetings. Rosa Page Welch will be the U.S.F.W. speaker. Send reservations to Naomi Pyle, 334 South 14th St., Richmond, Indiana.

Christmas for Indians

Friends beginning to plan for Christmas should keep in mind Christmas for the Indian children near the Friends Meeting and Center at Wyandotte, Oklahoma. Friends Meetings which have traditionally remembered Indian children and others who are interested should write Ermin C. Perisho at Wyandotte, Oklahoma, so that they may help where it is needed.

Pacific Yearly Meeting Meets in Arizona

The Pacific Yearly Meeting Friends was held at the churc camp ground at Prescott, Arizon August 18 to 21. Nearly three hu dred attended the sessions, comir from Arizona, Utah, Mexico Cit California, Orgeon, Washingto British Columbia, and Idaho. Wo came that the Shanghai meetir has not been laid down. Honolu meeting was not represented th year. Meetings reported a healtl growth in membership and intere in Friends' activities. Many ne meetings are coming into being the growing West.

Five men from the Hopi Indi reservation spent a day at t Yearly Meeting, coming with the American Friends Service Con mittee worker, whose work amor them they praised highly. Sever of the Indians brought message mostly in their native tongue, bri liantly interpreted by one of t number. The Indians made a pl for help and understanding in mee ing their ever-increasing problem Their moving presentation an deep insight reminded Friends tha God hath not left himself witho witness among any people.

Besides the usual matters of bus ness there was a searching co sideration of the matter of membe ship in the Society of Friends. Th arose in connection with the repo of the committee on the disciplin being written for this report i the family of Yearly Meetings i the U.S.

Fellowship in the yearly meetin is growing from year to year i depth and richness. Friends a learning from experience that it good to know one another in tha which is eternal.

Ross W. Anderson

F.C.N.L. at Hartford

"New Horizons in East-West Re lations" will be the theme of th second area conference and execu tive council meeting of the Friend Committee on National Legislatio to be held September 24-25 in Har ford, Connecticut. The Saturda morning program will feature talk by Samuel Levering, Raymon Wilson and Edward Snyder, wit local F.C.N.L. chairmen Winslo Osborne and George Ritter al participating; Eleanor Zelliott an Raymond Wilson will speak Satur day evening. The meeting adjourn Sunday afternoon.

Christian Love Made Evident—A Report of The Young Friends Conference

On Saturday afternoon, August 7, over 150 young Friends began to gather at Quaker Haven Camp in Indiana for the start of the fifth biennual American Young Friends Conference. We came from the east coast and the west coast and everywhere in between, as well as England, Ireland, East Africa, Jamaica and Mexico. We gathered to share in a week of searching together for a deeper meaning to "Christian Love."

Ralph Rose, Secretary of the Mid-west office of the Friends World Committee, set the tone with the keynote address on the theme, "Christian Love." He made clear that one must have had the experience of the indwelling Christ to know the true meaning of Christian Love. Christian Love is the Supreme Law of Life—without exception. The paths to an experience of the love of God are: (1) Loving God, being open to love and truth; (2) Having a knowledge of God within each of us; (3) Loving our neighbors as ourselves, for our neighbors are ourselves. From this comes the knowledge that Christian Love is a love of Truth, which is God's way.

Maxine Bond of Kansas Yearly Meeting spoke of the "Personal Relationship of Christ." Just as Paul's innermost life was changed by an experience of Christ, accumulated and suddenly revealed, so we must give more than intellectual belief to Christ. A commitment is required. Using Fox, Woolman, Helen Keller, Peter Marshall and herself, she gave personal examples of how people have come to know Christ.

Gilbert Kilpack, Director of Studies at Pendle Hill, spoke on "Christian Love Made Evident." Making clear that Christian Love is the realization of the true identity of ourselves, our church, our community and our nation, he challenged us all by saying that *we are called to be true individuals.* Two means of making Christianity evident were given in these thoughts: "He who forgives little, loves little," and "It is not where I live, but where I *love.*"

"Christian Love in the Home" was presented by Elsie Boulding. She told us that the challenge of a marriage is the fusion of the visions of a man and a woman into one vision. Also, that a basic spiritual search *must* be present in the marriage. A true Christian home is a "colony of Heaven," where love unfeigned will rule. If we are faithful to the vision we cannot stray from the creation of a Christian home. Prayer brings the strength to fulfill the vision.

On the evening of Elise Boulding's talk, all the speakers shared in a panel to discuss further questions that may have arisen. Such questions as "What is Love?" Is Christian Love practical?" "Is Christianity livable?" suggest the search that evening. At the close of the evening, one of the speakers proclaimed "Hell is not to love."

The fourth morning talk was by Dan West of the Church of the Brethren on "Christian Love in the Community." He said that he would not want to see his church be "among the chosen people, but, "among the *choosing people.*" In creating a religious community among many faiths, we must have self respect and respect for others. Having put forth three approaches to problems (co-extinction, co-existence, or cooperation,) he suggested that cooperation between religious faiths was the most needed. He quoted at length from Douglas Steere's article in the *Christian Century,* August 3.

On Monday evening, Eleanor Zelliot of Richmond, Indiana, shared with us some reflections of her recent visit to Russia and her contact with Russian youth. Mary Prothero, a British Young Friend, told of her trip to China and Russia last year, and how it strengthened her own Christian faith. The following night during an open business session of the Young Friends Committee of North America, with the powerful presence of God among us, the conference united in the following minute:

> We are united in believing that if we are to express our Christian love most fully, we have no alternative but to seek out every possible way for expressing such love to the youth of Russia and of other countries where the need for understanding is greatest. We therefore ask the Young Friends Committee of North America to seriously consider possibilities for such contacts and to proceed with them as the way opens. We ask that Young Friends throughout America give their continued prayerful support to this undertaking.

Throughout the rest of the week, much of the meditation, discussion and worship was centered around the challenge and great task we had taken upon ourselves, that we, as young Friends, might be led by the will of God in whatever course we take. As each conferee left at the end of the week to return to his own community, he left under the burden of the decision he had helped create, assured that God was with us and was guiding our actions as we proceed to do His will.

Byron Branson

DISCUSSION GROUP

Small discussion groups met every morning during the conference, often gathering out under the trees on the Quaker Haven campsite. This group, deep in thought, is being led by Carl Jordan of Lewisville, Indiana, to the right.

Other activities included a Bible Study hour, special concerns groups, a Bach chorale group, swimming, evening recreation and much informal conversation.

New Young Friends officials are Paul Lacey of Philadelphia, Chairman, and Alice Michener of Iowa City, Secretary.

Correspondence

Violence and Tyranny

Further comment in the discussion of the American Friends Service Committee pamphlet, "Speak Truth to Power," is offered here by Glenn Bartoo. The pamphlet is available from A.F.S.C. offices and from the Friends Book and Supply House, Richmond, Ind., at 25 cents.

To the Editor:

The analysis of "Speak Truth to Power" by Samuel Levering in your journal for August 25 interests me. Surely the world needs both Samuel Levering and "Speak Truth to Power." We need to deal with principles as well as be active "in the realm of the possible."

However, it seems to me he misses one point in the pamphlet, namely that any movement or government which depends basically upon violence inevitably becomes tyrannical. This will be true if the dream of world government that many hope for were someday to appear. It is true in America *to the degree* that we depend upon violence to uphold our laws. But most importantly, laws are upheld by the willing consent of the majority and a perhaps reluctant consent of minorities in a democracy. Where laws are upheld by violence there is enslavement of mankind. World government could be simply a more massive tryanny unless mankind has first come to cherish nonviolent methods as the only civilized way to effect social change, whether within the law or outside of it.

University disarmament too is bound to fail if we depend solely upon law and its enforcement by violent restraint or threat. As Samuel Levering seems to recognize, parenthetically at least, the "Will to Peace" including love and brotherhood is essential to any genuine peace. And the application of love and brotherhood in a power conflict is precisely the meaning of non-violent resistance as used by the writers of the pamphlet.

Political methods at variance with the facts of human nature must warp and deaden man's potentialities for greatness. The most basic fact of all is that each human is a child of a loving God, and each must be able to live as his experience of God directs him to. Anything less than this is not adequate if man is to rise above the brute and if he is to achieve fulfillment of his divine potentialities. Law and the enforcement of law without consensus and without the attitude of loving all men for the potential Christ within them is not a worthy goal.

Finally, I do not find the "exclusiveness" that this is *the* pacifist position of which Samuel Levering complains. From the introduction on through the chapters I find the emphasis is upon developing consistently *one* pacifist point of view. Others have already been presented: *Steps to Peace* in 1951, and *Toward Security Through Disarmament* in 1952. This latter seems to be precisely the pamphlet on universal disarmament Samuel Levering hopes for in the last sentence of his analysis.

Glenn Bartoo

Columbus, Ohio

Friends and UNREF

By James M. Read

Jim Read, a concerned Friend, is United Nations Deputy High Commissioner for Refugees, with headquarters in Geneva.

UNREF stands for the United Nations Refugee Fund. It is something for which Friends have been working hard and finally the news from Washington is good. The Fund aims primarily to help refugees under mandate of the United Nations High Commissioner for Refugees integrate themselves into the economies of the countries where they now find themselves. As a program of permanent solutions, its emphasis is on rehabilitation rather than relief.

The United Nations hopes that governments will voluntarily contribute $16,000,000 over a four-year period. These contributions will be matched by additional effort put forth by the governments of the countries where the refugees reside (especially Austria, Germany, Italy and Greece), sometimes in as high a ratio as two to one. The total fund mobilized during the four years will be in the neighborhood of $48,000,000.

The accent of the first year of the program is on the 75,000 refugees primarily in Europe, who are still living in camps. Another 15,000 Europeans still in China are also high on the priority list of those to be assisted.

The United States Congress in the closing days of its 1955 Session appropriated $1,200,000 for UNREF. This is in addition to the approximately $6,000,000 which the United States has appropriated each of the last three years for the United States Escapee program.

The United States' contribution to the United Nations Refugee Fund would seem to constitute a step, however small, in the direction of admitting that United Nations administration can be efficient and desirable. There has been a tendency in some quarters to believe that United Nations administration is by definition wasteful and unreliable.

Some of us have thought for a long time that United Nations administration of funds *can* be more economical than that of any one government. One of the reasons for this is that experts from the financial services of some sixty governments, many of which have to make do on extremely limited budgets, have pooled their knowledge of money-saving devices in United Nations administration.

But whether this be true or not, Congress does not lightly contribute over a million dollars for the first time to a United Nations Fund. How this finally came about is an interesting point for speculation. The improvement in the general international atmosphere probably helped.

Not unconnected with the outcome was the trip made last December to Geneva by Congressman Ben Jensen of Iowa, one of the senior members of the House Appropriations Committee. Mr. Jensen attended a meeting of the High Commissioner's Advisory Committee and saw for himself.

The work of the Friends Committee on National Legislation in testifying before the relevent committees in Washington and in spreading understanding of the ideas and plans of UNREF also should not go unmentioned in this place. It would be difficult to overestimate the contribution made by Raymond Wilson and Warren Griffiths.

Among the other good things that have come out of Geneva recently, UNREF deserves a place in the minds of Friends, who would be well advised to follow prayerfully this effort at solving the refugee problem in Europe.

eflections from London

A Broad Picture of Friends Faith

By George H. Gorman

The three volume London Dis-oline probably represents the ost thorough attempt of a Yearly eeting to capture the essence of beliefs. American Friends may tch a glimpse of the fruitful ruggle for modernizing and revis-g the Discipline now going on in ndon Yearly Meeting from this port by George Gorman, our ndon correspondent.

The most important action taken London Yearly Meeting this ar was the decision to revise arts I and II of the Book of Chris-an Discipline. It is now published three parts. The first, entitled *hristian Life, Faith and Thought the Society of Friends,* was ap-oved and adopted by Yearly eeting in 1921. Since then it has een reprinted four times. Its aim to give a broad picture of the ith of Friends. This it does by evoting more than a third of its ages to short biographical extracts om the writings of prominent riends, in which they describe eir spiritual experiences. This ection, "which was a new and elcome feature of the last re-ision, has been more and more ppreciated by Friends," states the eport of a Committee appointed investigate whether or not there ere grounds for "a major revision ow."

Their report continues, . . . while Friends wish to retain this ection substantially in the present orm, there is a general desire for ore short biographical notices of ther leading Friends; such as Ru-us Jones, Thomas Kelly, Edward rubb and Rendel Harris." This ab-ence of reference to the experi-nces of modern Friends has cer-ainly been one of the strongest easons for a revision. The most nodern' Friends whose writings re included is Thomas Hodgkin, ho died in 1913.

Probably one of the hardest tasks f the Revision Committee will be o reach unity on what should be ncluded on doctrinal issues, such s Friends belief about the nature nd person of Christ, and the place f the Society within the Christian hurch. While, broadly, speaking, he Society occupies a theological position that might be described as a little left of center. there is a body of opinion, vaguely mystical in color, which would wish to free the Society from its Christian roots, and have Friends express their faith in universalist terms.

The Second Part of Discipline deals with the expression of Faith under the title *Christian Practice.* Here again, to quote the report, "there is general agreement that many sections, e. g. that dealing with the International Kingdom, need rather drastic revision, and that there are many subjects which require fresh consideration and fuller treatment."

Among, these subjects the report lists "the Ecumenical Movement, Social Responsibility in the Welfare State, Race Relations, Marriage Guidance, and Spiritual Healing," as those that have been mentioned by Quarterly Meetings in their consideration of the case for revision. The report adds "the sections on Education, Science and Art are felt to be inadequate at the present time."

Friends in general appear to desire the retention of the division of the material into two books rather than reverting to the early practice of having a single volume. There is however a widespread desire to have the Advices and Queries, which now appear in *Church Government,* the third part of Discipline, printed in one or both Parts I and II.

One fundamental question Friends have had to consider related to the main purpose of the book. "Is it," asks the report, "intended primarily for the guidance of members of the Society, for the nurture of our spiritual resources, for strengthening and enlightening our witness and fellowship, or is it meant for enquirers and others outside the Society?" The committee gives as its answer to this question that" the main purpose must surely be to make Friends aware of their inheritance" for it "reflects the way Friends have been led in the service of truth, and the record is intended primarily for the guidance and instruction of Friends."

The revision committee which is now being appointed by the Quarterly Meetings, will be widely representative of the Society. It will certainly need the prayerful support of Friends as it undertakes this important service. One example of the problems it must face is how much of the committee has been granted "liberty to frame new paragraphs," and thus to include subjects on which the united judgment of the Yearly Meeting has been given. It is recognized that this liberty "should be used cautiously, if not sparingly" for if too much space is devoted to Friends opinions upon contemporary issues, which time may show not to be fundamental, the book "will rapidly become out of date."

British Friends Visit China

Six British Friends will make a visit to China in October of this year. The Meeting for Sufferings of London Yearly Meeting received an invitation in August from the Chinese Peace Committee for such a team of Quakers to visit China. Three members of the group have had first hand knowledge of the Chinese people, Janet W. Rees, wife of a Methodist missionary; Johanne Madsen Reynolds, and Duncan Wood, member of the Friends Ambulance Unit. Christopher B. Taylor, Gerald Bailey and one other Friend will also make the visit.

Young Friends Publication

One of the major areas of activities of the Young Friends Committee of North America is in publishing a periodical for young Friends. This periodical appears regularly through the major Friends publications, *The American Friend* being one of these.

With the close of the fifth bi-annual American Young Friends Conference and the spiritual impact it made upon those attending, I am sure that there are many reading *The American Friend* who would wish to follow the forthcoming program of the Young Friends Committee, as well as share in the complete report of the conference.

Our next issue will appear October 1, and we will welcome any new subscribers to our growing list. The subscription is $1.00 for two years (six issues). Subscriptions should be sent to John M. Cheezum Jr., 729 Kirkwood Ave., Philadelphia 11, Pa.

Byron Branson
Baltimore, Maryland

On Christian Frontiers

Edited by Wm. Merton Scott

Friends in 1965

"In the next ten years, national increase in population is officially projected at 17.0 per cent." This sentence is quoted from *U.S. News & World Report* which, using figures from the Census Bureau, projects the population for the United States in 1965. The expected increases are given state by state. There is a tremendous challenge to the Society of Friends in the figures given.

In many sessions of Yearly Meetings during the past few weeks, membership in the Yearly Meetings has been a thorny problem. In some instances, it has been declining; in many others gains have been minor; and in few of them has there been an actual recognition that the gains in membership have not kept pace with the growth in population of the areas involved. This means that, as a matter of fact, even those Yearly Meetings which show small gains have in reality been showing losses in terms of relation to the population of the area.

What does this mean for the Society of Friends? Do we not have a message, good news, which can meet the needs of people in our areas? Is our Society a small gathering of spiritual elite which has no appeal for the larger numbers of people? Do we wish to remain a small secure in-group? Is there no sense of love impelling us to go where people are and to meet the needs of those people, whatever the needs may be?

A study of the membership in Iowa Yearly Meeting presented at the Yearly Meeting sessions indicated a loss in membership from the year 1941 to the current year. During this same period of time the population of the state of Iowa increased 3.3 per cent. This means that Friends not only did not keep up with the population, they lost in numbers in addition to the loss in relation to the total population. In the case of Iowa a part of the explanation undoubtedly lies in movement of population from rural to urban areas. Friends maintained their Meetings as "country Meetings" or in very small communities and the population moved away. This may indicate lack of insight on the part of Friends, lack of aggressive and competent leadership to cause Friends to move Meetinghouses into urban areas to minister to people where they are. Perhaps sentiment and cemeteries have become the greatest enemies to the growth of the Society of Friends. These observations concerning Iowa Yearly Meeting are not made to single out Iowa Yearly Meeting for censure but to indicate the facts that are typical of many of the Yearly Meetings of the Five Years Meeting.

A Forecast

The figures at the bottom of these columns are based on the reported membership of Yearly Meetings in the Minutes of 1954, with two exceptions indicated. The percentages of increase are taken from the article on population in *U.S. News & World Report.*

Yearly Meeting	Members 1954	Expected Increase	1965
Baltimore	1204	23.5%	1487
California	9615	39.9	9674
Canada	382	14.9	439
Indiana	13732	18.9	16326
Iowa	6640	5.5	7005
Nebraska	1864	10.0	2050
New England	3247	10.1	3575
New York	4242	15.5	4900
North Carolina	14065	12.8	15865
Western	12726	18.9	15131
Wilmington	5077	18.7	6026
Five Years Meeting Membership	70,094	average 17.0	82,478

(Baltimore and California figures from 1955 Minutes)

It should be noted that these figures do not represent a true increase in membership in the Society of Friends but only the maintenance of the same proportion of population as Friends. A true increase in membership in the Society would necessarily exceed these figures. Therefore, unless Yearly Meetings have a larger growth than the figures indicated averaging 17.0% for the total Five Years Meeting, let us not consider that we are doing a good job of evangelism, or in other terms, even of meeting the needs of the people around us.

Methods

In addition to the queries raised above as to the vitality of Friends, there are many questions raised by these meditations as to the content and method of our evangelism. Are we meeting the needs of people? Are we managing to communicate our message? Are we bearing witness to having found our own needs met in this day and age, needs which are common to those about us?

One of the features of American life that now confronts our young people and will do so for many years to come is the ominous fact of the military draft reaching to ever-younger age groups. The recent legislation instituting the possibility of six months training with 7½ years in the reserve for 17-18½ year-old men poses questions for the Society of Friends which we are ill-prepared to answer and more especially which our young men are ill-prepared to face. Does the spiritual life of our Meetings challenge our young people to give themselves in a life of service or are they more apt to imitate their elders in the search for security? Do we prepare them with effective education to meet the moral questions which will confront them day by day as they are forced to accept responsibility and to make decisions at an ever earlier age? (This, of course, is only a part of the overall question of war and peace which is a spectre in the lives of men everywhere.) Does the Gospel which we offer to men speak to their condition in relation to the fears and hatreds, bitternesses and the propaganda, the brutality and destruction which warring societies make a part of our culture today?

Millions of men and women even here in the United States are held captive by alcoholism. Do we leave to Alcoholics Anonymous the only word of hope and deliverance

which they can find in their depths of despair and darkness? How much are we meeting their needs and preaching deliverance to the captive?

Haven't we often given the lie to our words that God loves all men and that He gave himself for all by our acts of discrimination against individuals or groups because of color of their skin? The desperate cry of those who need social justice has gone unheeded by many of us who are content to live within our secure world. Technical assistance and economic development ought to be a stirring crusade for the members of the Society of Friends because they represent meeting the needs of persons wherever they are.

In a word then, an evangelistic message for our day and any religious message to our day must be an evangelistic one; must be a message of social concern; must be a message containing moral imperative. It must be impelled by a love for persons; it must speak in the language of the hearer or else we have not communicated and we have been guilty as Paul, said, speaking in "tongues." Friends then, ought to do serious thinking about these figures from the Census Bureau. They confront us with a challenge which must not be unmet, else our own souls are in danger of atrophy.

Merton Scott

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Who Speaks For God, by Gerald Kennedy; Abingdon Press; 139 pages; $2.50. *God's Good News,* by Gerald Kennedy, Harpers; 182 pages; $2.50.

In the introduction to the first of these books, the author expresses his fear that a lecture is simply a "longer and duller sermon." If that is the case with these Mendenhall and Beecher Lectures, then the Bishop's preaching must be lively indeed.

Both series of lectures are addressed primarily to preachers but should prove highly readable and stimulating to intelligent laymen as well. Both books are concerned with the contents of preaching. No very startling ideas are suggested. Rather we are given a clear and relevant exposition of the Christian message as it is understood by most Protestantism today.

The two volumes are similar but not the same. Kennedy fans or illustration hunters way want both. Those who want only one will find the second a better bargain.

Harold Smuck

A Layman's Guide to Protestant Theology, by William Hordern; Macmillan; 222 pages; $3.50.

A quotation from the introduction to this book summarizes the attitude of many laymen, though the words are those of a minister, "I love flowers, but I hate botany; I love religion, but I hate theology."

This book is an attempt to put in everyday words the important meaning of theology and to present in factual terms, as the writer sees them, the respective theologies of orthodoxy, neo-orthodoxy, fundamentalism and liberalism. Its aim is not to convince, but to inform the lay reader. The author is, at the same time, keenly interested in awakening a live interest in theological thought, knowing that most people have a theology of some kind, whether crude or well defined. The alternatives are essentially a good theology or a bad theology and not no theology. This book serves well the purpose for which it was written.

E. T. E.

Harold Smuck, R.R.3, Box 861 B, Indianapolis 44, Indiana, has a volume of Whittier's poetry (published 1887) and bound volumes of the Minutes of the Five Years Meeting for 1902, 1907 and 1912, which he will be glad to send to any Friend who has a use for these books.

IN MY SOUL I KNOW

My room is a corner room
And it boasts three windows:
Two look out on Fair Street
And the other on open space.
My room is a square sort of room
With a great double-bed,
A dresser, three chairs and a table,
And an ancient hooked rug.
It is good to look out on Fair Street,
In its gentle, dappled sunlight,
And to breathe the scent of honeysuckle
That gladdens the hedge next door.
It is good to hear the bicycle bells
And the laughter of the children
Who live opposite;
But when I look out the third window,
Which is only in the still of night,
I gaze at a star high up in the heavens
And, though annihilation threaten this planet,
In my soul I know chaos will not come.

Charles Shaw

STUFF OF GREATNESS

The stuff of greatness
Lies not in high-sounding words,
But far, far rather
In not accepting defeat;
In fortitude, patience, faith.

Charles Shaw

EACH DAY

Upon Thine altar hill
Our treasures Lord, we lay,
And dedicate them to Thy work,
Thy Kingdom's growth each day.

Accept our gifts of self
We offer Thee, we pray;
Teach us to use our talents more
In serving Thee each day.

And in Thy temple, Lord
We seek the shining ray
Of inspiration as we give
Glad praise to Thee each day.

Harold A. Schulz

The Sunday School Lesson

Prepared by Gervas Carey

October 16

Baptism of Jesus

Luke 3:1-38

What were the origin and significance of the baptism which John administered? Was it an entirely new practice or did it carry on and enlarge upon certain Old Testament regulations? Answers to these questions cannot be found in any specific statements of either the Old or the New Testaments.

In Exodus, Leviticus, Numbers, and Deuteronomy, in connection with the Mosaic law, washing in water was prescribed as a requisite for cleansing from various forms of physical and ceremonial uncleanness. In Psalm 51:2 David prayed:

"Wash me thoroughly from my iniquity, and cleanse me from my sin!"

Later, Naaman the leper was commanded by the prophet Elisha to wash himself seven times in the river Jordan with the promise that his flesh should be restored. He was first angry but later obeyed and was made clean. Washing in water in the Old Testament was thus used as a symbolic medium of cleansing.

But the Bible reader first comes into contact with the words Baptist and baptized in the New Testament, in the third chapter of Matthew. The Greek work "baptidzo" means to dip or submerge, to wash or make clean with water.

John the Baptist appeared as a prophet announcing the coming kingdom of heaven and administering baptism in the Jordan river in connection with the confessions of sins on the part of the people.

In the New Testament converts to Judaism were known as proselytes. Circumcision and baptism were part of the ceremonies by which outsiders became such. It is not known how early this ceremony was established. The Jewish Encyclopedia claims that baptism had its origin in ancient practice. This indicates that it preceded the baptism of John. It was considered of such importance that "Proselytes after this bath, might be told that they belonged to Israel."

According to the Universal Jewish Encyclopedia: "Baptism is essentially a Christian sacrament, yet its origins are traceable to Jewish ideas and practices . . . The only conception of baptism at variance with Jewish idea is displayed in the declaration of John, that the one who should come after him would not baptize with water but with the Holy Ghost. Mark 1:8."

It thus appears that there had been a long development of Jewish custom, ritual and rabbinical teaching which bridged the gap between the simple ceremonial washings prescribed by the Mosaic law and the baptism of John.

John stated that he had been sent to baptize with water. But his baptism was associated with repentance and confession, neither of which Jesus needed. John remonstrated but Jesus replied: "Let it be so now: for thus it is fitting for us to fulfill all righteousness." (Matthew 3:15) By this statement Jesus seems to have included water baptism with all other Old Testament legal ritual which his mission was to bring to an end.

Questions: Jesus requested water baptism. Why do not Friends? How do you interpret the "baptizing them" in Matthew 28:19? It is frequently said that Friends do not believe in baptism. How should that statement be modified in order that Friends may make their position positive rather than negative?

October 23

Struggle in Wilderness

Luke 4:15

There is a veil of mystery about the temptation of Jesus. Its consideration can well be preceded by two familiar passages of scripture relating to his earlier experiences. The first is from Paul's letter to the Philippians (2:5-7): "Who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men." The second passage which follows his return from Nazareth at the age of twelve is found in Luke 2:52: "And Jesus increased in wisdom and in stature, and in favor with God and man." The extent to which Jesus Christ had emptied himself of his divine knowledge and power in the incarnation and the degree to which as a maturing child and young man he had repossessed these cannot be known.

Many argue that it was not until the Holy Spirit came upon him at his baptism that he became aware of his true personality and mission. But such a conclusion does not give ample recognition to his knowledge as exhibited at the age of twelve nor allow for the further development between then and the age of thirty.

In Jesus God had taken upon himself the form of man. The temptation of Jesus is quite naturally associated with his humanity more largely than with his divinity. It is difficult to think of God being tempted although Satan's second approach was to suggest a shortcut to an end for which Jesus in his divine form had undergone the humiliation cited by Paul. The human nature may have recoiled from the physical suffering involved but he held steadily to the divine purpose.

The temptation appears to have followed immediately after the baptism. Whatever exaltation may have come to Jesus as a result of the testimony of John the Baptist, the descent of the Holy Spirit and the voice from heaven, must have been short-lived. It was the Holy Spirit who led him forth into the wilderness for the forty days fast and the assaults of Satan. For Jesus himself the experience may also have served as an extended period for meditation.

Never again during his ministry was he to have any comparable opportunity to be alone, to review the past and face the future in the light of the scriptures and the fullness of the Holy Spirit. It seems natural to believe that there was continued meditation on the Old Testament scriptures and fellowship with the Father through prayer. His knowledge of the Messianic prophecies and the purpose for which he had come into the world kept before him the recognition that upon himself rested the terrifying weight of the sins of all men.

Questions: What constitutes temptation? How is God related to human temptation? What are some of the specific benefits which a Christian may derive from temptations?

Lessons based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life—Far and Near

The Fall Institute for Parents and Teachers sponsored by the New York Yearly Meeting Religious Education Committee will be held October 1 at Westbury Meetinghouse, Post Ave. and Jericho Turnpike, Westbury, New York. The theme is "Growing Into Worship." The program, which begins at 10:00 a. m., includes worship, buzz groups, workshops, exhibits, filmstrips and an address at 8:00 p. m. by Elfrida Vipont Foulds.

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Dale V. Benton, Clerk of Nebraska Yearly Meeting and formerly pastor at Alda, Nebraska, is now serving as pastor of the Albuquerque Friends Church. He reports that the newly built church was stuccoed outside the week before the Bentons arrived. Friends will remember reading about this newly established Albuquerque meeting from time to time in this journal. Willidine Benton will teach in the Albuqueque public schools, thus making it possible for Dale Benton to devote full time to the work of the church.

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Jean Kennerly, a member of Ridgefarm, Illinois, Friends Meeting, has been awarded the Memorial Scholarship Fund of the United Society of Friends Women for 1955-1956. She will study at Asbury, in Wilmore, Kentucky, preparing for the ministry. The Scholarship is granted every year to a young woman who has completed her sophomore year, preparing for Christian service, preferably in a Friends College. Application for the scholarship should be made before Feb. 15 of each year.

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An oil painting by Dorothy Pitman, Friends missionary in Kenya now on furlough, hangs in the room of the Mission Board's Educational Secretary, Mildred White, in the offices at Richmond, Indiana. The painting shows Mt. Elgon and the Kimimili territory where the new secondary school will be built in Kenya. Other objects from Friends in foreign lands in Mildred White's office include a 14 inch wooden camel from Jerusalem, a waste basket woven by Jamileh Shahla, a Ramallah Friend, and a painting from Jamaica.

* * *

Roscoe Townsend, former pastor at Center, Colorado and editor of the *Rocky Mountain Friend*, will be at Plainview, Nebraska during the coming year. Robert Max Rees, minister at the Fairfield Meeting in Indiana, began service as minister to the Danville Friends Meeting in Indiana in September. He will also take graduate work at Butler University in Indianapolis. Carl and Eunice Darnell, who were on the Mission farm in Tennessee for three years and pastors of Friendsville Meeting for two, have moved to Indiana to begin work in West Middleton and Reserve Meetings in Western Yearly Meeting.

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Lincoln School of Providence, Rhode Island, has announced the retirement, after many years of service, of Mary Gallagher Annin as Head of the Music Department. Her work will be taken by T. James Hallan, a fellow of Trinity College of Music, London. Other new faculty members in Friends schools include Macy Lewis of Gate, Oklahoma, who is to teach at Moorestown Friends School in New Jersey; Jack Hoefer, former Earlham student, who will go to Friendsville Academy in Tennessee; Robert and Ardeth Tjossem Hinshaw will be at Friends Boarding School at Barnesville, Ohio, and Phillip Clampitt of Des Moines, Iowa, will be teaching at Scattergood School.

* * *

The American Friends Service Committee will assist persons in New York City and Illinois who are in legal difficulties because of matters of conscience. An allocation has been made to the A.F.S.C. regional office in Chicago to assist persons who have lost their jobs in Illinois for their refusal to sign a non-disloyalty oath. The oath is required of all persons whose salaries or expenses are paid from the state funds under the Broyles Law, enacted in June. At least 12 persons have refused on principle to sign. The A.F.S.C. will also assist more than 20 New York City conscientious objectors who refused to take shelter during an air raid drill on June 15 in peaceful protest against the New York State Defense Emergency Act. These two appropriations were made from a $150,000 grant to the A.F.S.C. from the Fund for the Republic for a two-year program to strengthen freedom of conscience. In undertaking the program, Lewis Hoskins said the A.F.S.C. harks back 300 years to the formative years of the Religious Society of Friends, when Quakers were thrown into the jails of England by the hundreds for refusing to take test oaths directed at that time at Roman Catholics.

Friendly Fellowship

LYNN, MASSACHUSETTS—Salem Quarterly Meeting was held at Friends Center in Lynn in August. Harry and Elizabeth Gee and their two daughters, Ann and Susan, from England, were very acceptably in attendance, as was Paul Sekiya from the Friends Meeting in Tokyo, who spoke to us after the business meeting in the afternoon. In the evening a lobster supper was enjoyed by the Quaker Men at the home of the President, Lewis R. Moody, in Nohant. This was the first anniversary for the Quaker Men. About twenty were present.

During the past year, a group to consider Peace and Social Concerns has been meeting twice a month, as well as a Bible Study Group led by J. Floyd Moore. Many non-Friends have been attending these gatherings.

During July and August about twenty college students from nine different countries have been using the old Meetinghouse in Lynn as headquarters for an Internes in Industry Project sponsored by the A.F.S.C. It has been a wonderful experience for all concerned.

Besides the minister, J. Floyd Moore, his wife and three children, ten new members have been received into membership in Lynn Monthly Meeting since June 1, 1954, and several others are considering uniting with us.

A Quaker Women's group has been or-

Robert and Carol Mills of West Newton Friends Meeting in Indiana, and their three children, will leave for the Friends Africa Mission this fall. Robert Mills will head the Industrial Department at Kaimosi, Kenya, while Carol Mills wil serve as stenographer for the Mission. Robert Mills has been serving as Director of Housing at Flanner House in Indianapolis, and previous to that was engaged in construction work. Both Robert and Carol Mills have spoken to many groups of Friends since their appointment to Kenya.

ganized and the Missionary Society revived. Plans are nearly complete for a new Meetinghouse to be built on the grounds of the old one by next spring.

W. Carlton Jones

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CHICAGO, ILLINOIS—A farewell reception was held August 28 for Mary and Russell Rees as they left Chicago Friends Meeting, where Russell Rees had served as pastor for over 14 years. The meeting sent with them prayers and best wishes for their new work with the Christian Education Board in Richmond, Indiana. James C. Matchett gave a short talk at the reception and Mary and Russell Rees both spoke.

Chicago Friends Meeting met Sunday morning, September 4, with the new pastor, Lorton Heusel, who spoke on what it means to be a Christian and what it means to be a Quaker.

Emma Hill Hadley

In the Larger Circle

At the recent meeting of the World Council Central Committee in Geneva, General Secretary Visser 't Hooft evaluated the Evanston Assembly in this way: "If we should ever reach the point where we avoid the fundamental questions, however controversial they may be, the World Council will stop growing. On the other hand, to expect that through a few years of ecumenical discussion it would be possible to arrive at a complete and perfect consensus on issues which have not been solved within the churches themselves is to ignore the realities of the ecumenical situation. There is reason to be gratefully astonished that we were enabled to say so much more together than we have said before."

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The World Council of Churches, meeting recently in a Central Committee session, invited the Russian Orthodox church to enter into "full and free relationship" with the 165 member churches of the World Council. The Committee sent a message to the Holy Synod of the Russian Orthodox Church suggesting as a first step, personal meetings between World Council representatives and the Russian church. The message was the Council's reply to a letter last February from the Moscow patriarchate urging the World Council to promote "peaceful co-existence."

* * *

Czechoslovakia has issued a set of stamps to honor John Huss (Jan Hus), one of the great heroes of that nation, who more than 100 years before the time of Martin Luther, led a movement to reform the Christian Church. *The Presbyterian Record* comments, "Today, more than 500 years after his death, he is still such a hero to the Czech people that the present Communist government in Prague finds itself obliged to pay him at the least lip service, as in the case of this commemorative stamp."

* * *

Representatives of the nation's 10 million Protestant young people denounced universal military training in all of its forms and criticized congress for "enacting piece-meal a program which the American people have traditionally refused to accept." In a business session that lasted until after midnight on Sept. 1, the General Council of the United Christian Youth Movement also took action on a wide range of social and political issues. The 165 delegates from 14 denominations and 36 state youth councils also commended the Eisenhower government for its efforts to achieve a world program of reduction and control or armaments.

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BIRTHS

RNOTT—To Gordon and Mary Eleanor ott, a daughter, Jacqueline Sue, on ust 11, at Greenfield, Ohio.

ROWN—To James and Eleanor Brown, aughter, Cynthia Diane, on August 3, afayette, Indiana.

OLLINGSWORTH—To Arthur and Anna ise Hollingsworth, a son, David Ed- d, in Anderson, Indiana, on July 26.

MARRIAGES

OOK-ESTES—Jane White Estes, daugh- of Faun White, to Ralph E. Cook, son indley and Corona Cook, on August t the Stout Memorial Meetinghouse the Earlham Campus in Richmond, ana, after the manner of Friends.

IVER-RICH—Phyllis Rich to Tom er, on August 7, in the Union Street nds Meetinghouse in Kokomo, Ind., nan E. Young officiating.

ARTLEY-FRAZER—Jessie Ava Frazer, ghter of Emmet and Ava Frazer of mond, Virginia, to Chester Arthur ley, son of Alfred and Ethel Hartley Columbus, Ohio, on August 26, after manner of Friends, in the Meeting- e in Richmond, Virginia.

CKSON-STYCH—Jeanne Stych to Ro- Jackson, on August 7, at the Main et Methodist Church in Kokomo, Ind.

NES-RUTHERFORD—Marilyn Sue Ruth- rd to Jack Jones, on August 14 at the e Methodist Church in Kokomo, Ind.

ARCE-ZINTL—Erika Margarethe Zintl, ghter of the late Ernst Zintl of hoslovakia and Carrie May Kurrel- er Zintl of Baltimore, Maryland, to James Pearce, son of James G. ce of Birmingham, England, and the Mona Rosenhain Pearce, on August n Jordans Meeting at Buckingham- e, England.

LHEMUS-KUNNMANN—Irma Kunnmann, ghter of Mr. and Mrs. F. A. Kunn- of Roosevelt, N. Y., to Robert A. emus, son of Mr. and Mrs. Kenneth olhemus of Muncie, Indiana, on Aug. Christ Lutheran Church in Freeport, York, Rev. Charles Trexel Jr. of- ting.

ILSON-GILBERT—Rosemary Gilbert to n Wilson on August 12, at Union et Friends Church, Norman E. Young iating.

HITE-NEWELL—Jocelyn Hale Newell, ghter of Dr. H. Whitman and Pauline ell of Baltimore, Maryland, to Edwin ett White, son of Robert and Louella ier White of Richmond, Indiana, on ust 14, at Stony Run Friends Meet- ouse in Baltimore, Maryland, after manner of Friends.

DEATHS

LLEN—Devere Allen, on August 27, suddenly at a hospital in Westerly, de Island, aged sixty-five. He was director and editor of *Worldover Press* at Wilton, Connecticut, since 1933. Previously he edited *The World Tomorrow*, predecessor of *Fellowship*, and served a year as associate editor of *The Nation*. *Worldover Press*, which he founded, provided coverage of world news, stressing analysis and constructive solutions, to a large number of newspapers and magazines. At one time he syndicated a column, "This Is Your World," and he was the author of several books. Several times in the '30's he was a candidate for public office as a Socialist. He was a well-known lecturer and a member of the summer school staff of the Williamstown Institute of Politics. Surviving are his wife, Marie Hollister Allen; two daughters, Mrs. Hugh Young of Wilton and Mrs. Louis Katona of Norwood, Massachusetts; and several grandchildren.

EATON—Mae Palmer Eaton, on August 17, at Muncie, Indiana, after a long illness. The widow of Henry Eaton, she was the daughter of Theodore and Nellie Alexander Palmer and a native of Muncie. She was a member of Friends Memorial Church and the Daughters of America. Survivors include a brother, W. H. Palmer of Clarksburg, West Virginia; and three sisters, Minnie Reid of Terre Haute, Dottie Hohn and Nettie Tweedy of Muncie.

HITE—Edward Leon Hite, on September 1, at Kokomo, Indiana, aged sixty-five. He was born in Howard County, July 12, 1890, the son of Clement B. and Josephine Young Hite, both members of pioneer families of that community. He was married on June 14, 1931 to Edna S. Henderson. He was a member of Union Street Friends Meeting. He was widely known for his long connection with the automobile business until he became ill five years ago. Surviving are his wife, a brother, Rex Hite of Flint, Michigan, and a sister, Hazel Starbuck of Salem, Ohio. Funeral services were held with Norman Young officiating. Burial was in Crown Point cemetery.

HOLLINGSWORTH—Michael Anthony, baby boy born to Dwight and Ruth Hollingsworth on August 1, died on August 9, in Kokomo, Indiana. Services were conducted by Norman E. Young, minister of Union Street Friends Meeting.

HOUK—William H. Houk, on August 11, at Muncie, Indiana, aged sixty-six. He was a native of Winchester, coming to Muncie 45 years ago. He was stricken at work and died a few hours later. He was a member of Friends Memorial Church. Survivors include his wife, Allie; two sons, William A. of Ft. Wayne, and John C. of Chula Vista, California; three daughters, Sarah E. Keppler of Anderson, Marjorie Barr of Union City and Judy Houk of Muncie; his mother, Sarah Houk of Winchester; three brothers, Everett, George and David; and three sisters, Nancy Baird, Nellie Baird and May Wickersham. Funeral services were held with Robert M. Jones officiating.

MCCLEAN—Clarence George McClean, on June 22, at Los Angeles, California. He was born in Union, Iowa, May 24, 1879, and after graduation from the high school there taught school and farmed until he was twenty-one. He then attended Cleveland Bible Training School for two years and was recorded a minister in the Society of Friends. He graduated from Penn College in 1906. In 1908 he was united in marriage to Bertrell Stewart, and they went together to his work in the Philippine Islands as Principal of the U. S. Government School at Zamboanga and Y. M. C. A. Secretary at the Army Post at Fort McKinley. Following that service, he served as Principal of the Friends School in Holguin, Cuba, for ten years. During his one year furlough from the Mission Field, he attended the University of Chicago, from which he received his Masters Degree in Education. At the termination of his Cuban service for Friends, he accepted a position as Principal of the Holguin High School for a year and a half. Upon leaving Cuba he taught Spanish and Religion for three years at Pacific College and at Whittier College for four years. He finished his teaching career by teaching Spanish at Los Angeles City College from 1931 until his retirement in 1943. During World War II he served as Postal Censor of Spanish mail. At the termination of the war he worked for the Western Union Telegraph Company until his retirement at the age of seventy. Through all the varied experiences of his life, he remained a man of spiritual and mental integrity, a source of inspiration to his family and to his friends. Surviving are his wife, Bertrell McClean of Los Angeles, California; a brother, Dr. Earl D. McClean of Des Moines, Iowa; and six of his seven children, Dr. Charles E. McClean of Banning, Dr. Margaret L. McClean of Beverly Hills, Mrs. Byron Netzley of Lemon Grove, Major Robert E. McClean of Oceanside, Dr. Edward R. McClean of Whittier and Mrs. Richard Smith of Van Nuys, all in California. Interment was in Rose Hills Cemetery in Whittier, California.

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Albuquerque, New Mexico—Friends Church, 341 Dallas N.E. Bible School, 9:45 a.m. Worship Services, 11:00 a.m. and 7:30 p.m. Hubert Nicholson, Minister. Phone 5-2007.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California — Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11 o'clock; Bible Study, 6:00. John Spitler, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Lortoh Heusel, Minister, 10729 Maplewood Avenue. Phone Cedarcrest 3-2715.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Marie A. Ferguson, Meeting Secretary, 8110 Kolmar Avenue, Skokie, Illinois, phone University 4-8511 or Orchard 3-8157.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (following 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave. four blocks east of Vine St.). Office phone: UN 1-0739. Meetings for Worship each Sunday at 11:00 a.m.; First-day School at 9:45 a.m. Clerk: Jennie H. Porter, R. R. 2, Box 405, Sharonville, Ohio; Phone (Cinti) SY 1-4814. Pastoral Minister: Don Stanley, 876 Lafayette Ave.; phone MU 1-6528.

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a. m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone 62-6221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 861 Forest Ave., Library Entrance. Visitors telephone 6-3221.

Detroit, Michigan—First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Preparative Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First-day school 10:30 A.M., joins meeting for fifteen minutes.

Grand Junction, Colorado — Friends Church, Orchard Avenue and 25th Street, Sunday School 10 am., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 1536 Main.

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina. Friends Meeting, South Main at Commerce. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Indianapolis, Indiana — First Friends Church, 1241 North Alabama Street. Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister; Geraldine H. Moorman, Assistant Minister.

Indianapolis, Indiana — Independent Friends Meeting. Unprogrammed meetings in homes; first Saturday and third Sunday; contact Esther L. Farquhar, HU 4207.

Jacksonville Florida — 10:30 Sunday School; 11:00 Meeting for Worship in Y.W.C.A. Board Room. Contact: EVergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 6 p.m. at 306 W. 39th. Visiting Friends always welcome.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, RIchmond 70716.

Louisville, Kentucky—Meeting for Worship and First-day School—11:15 a.m. at Neighborhood House, 428 South First Street—Phone BE 7110.

Lynn, Massachusetts — 20 Phillips Ave. off Lewis St. Meeting for Worship each Sunday at 11 a.m., J. Floyd Moore, Minister. Phone Lynn 2-3379.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting. Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals and John G. Frankhauser, pastors. Phone 3811 and 3911.

New Bedford, Massachussets—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. Weston A. Stevens, Minister; Grace C. Lasell, Clerk. 7-9734.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City, from May 1st to September 25th, each Sunday at 11 A.M.

Oklahoma City, Oklahoma—Meeting for worship Sunday forenoons at 9:30 in the Hubbard Hospital, 1501 N.E. 11th St., Oklahoma City, Oklahoma.

Pasadena, California — First Friends Church, 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 11:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St., Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to S.E. 35th Place. Gerald W. Dillon, Minister, Phone FIlmore 3107.

Richmond, Virginia — Friends Meeting, 2700 Grove Ave. Worship 11 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Evergreen 2948. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

Seattle, Washington — Friends Memorial, 1 80th St. and 24th Ave., N.E. Bible School 9:4 Worship 11:00 a.m. and 7:30 p.m. Take "22 Roosevelt 80th St. bus. L. Merle Green, minister PI 7307.

Shrewsbury, New Jersey—Meeting for worship, 11 a.m; First Day School, 10 a.m., in the Meetinghouse, corner Broad St. and Sycamore Ave. For information contact Edna Carpenter 55 New York Ave., Ocean Grove. Telephone Asbury Park 2-1197-J.

South Glens Falls, N. Y. — Friends Meeting 27 Saratoga Ave.; Worship 11 a.m.; Study 1 a.m.; Herbert D. Pettengill, Jr., Minister.

St. Petersburg, Florida—Friends Meeting, 1 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Tucson, Arizona — Friends Meeting, 129 N Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E 5th, Tucson. Phone 2-3262.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W. one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:3

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30; Evening Worship 7:30, Stacy E. Wesner, Minister 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California — First Friends Church Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Christian Endeavors and Groups 7:30 p.m. Office address, 310 E. Philadelphia St. W. Oscar Marshburn, Clerk; Robert E. Cope, Minister Phone 43-467.

Wichita, Kansas—University Friends Church University Ave. at Glenn, Church School 9:3 a.m. Worship 11:00 a.m., 7:30 p.m. Youth Group 6:30 p.m. Prayer Meeting, Wednesday 7:30 p.m. Ministers: Harold Walker, James Thomas, Le Gordon. Office phone, AMherst 2-3373.

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